Some *REASONS* Humbly Propoſed to the *Lords Spiritual and Temporal* Aſſembled in Parliament, why the *Quakers Principles* and *Practices* ſhould be Examined, and Cenſured or Suppreſſed.

As alſo, ſome Reaſons why I thus proceed.

I. AS it is the Priviledge of every free-born *Engliſhman*, as well as his Duty, to diſcover to the Government what he thinks may be of dangerous Conſequence, either to Church or State; ſo I have taken it to be my Duty, for many Years, and I am ſtill of the ſame Mind.

II. Becauſe, as in the *Quakers* ancient Books, ſo in their late *Apology*, &c. they ſeem to allow of an Examination, ſaying, *Blame not before Examination; juſt Underſtand, and then Rebuke.*

III. Becauſe I do not underſtand, that the Petitioners deſire otherwiſe; namely, that the *Quakers* Errors ſhould be cenſured before Examination; nor deſire Perſecution, or the Alteration of the Liberty granted Proteſtant Diſſenters by the Act of Toleration.

IV. Becauſe it is morally impoſſible, to know what the *Quakers* Principles are, or what they really hold, by the Books they publickly preſent; ſince 'tis plain, their Books carry two Faces, and are fitted for the Compaſs of all Occaſions, and to ſerve every Turn. Some intituled, *This is only to go among Friends*; ſome, *This is only to go among Friends, and not otherwiſe*; ſome, *Written only for Friends who can read it*: Otherwiſe inſerted with this Direction, *To be ſcattered among the Ignorant, Simple, and Blind People*; ſome, *For the ſpreading of Truth*; ſome, *For Teachers and Profeſſors, Miniſters and Magiſtrates*, &c. In one ſort they pretend to own *Jeſus of Nazareth to be the Son of God, and Redeemer of the World*, whilſt in the other ſort they utterly deny the ſame, ſaying, *To at the Outward Perſon that ſuffered was properly the Son of God, we utterly deny.* In one ſort they pretend to own the Scripture Trinity, i. e. *Father, Son, and Holy Ghoſt*, whilſt in the other ſort they ſay, *Your Imagined God beyond the Stars, and your Carnal Chriſt, is utterly denied and teſtified againſt by the Light; to ſay that Chriſt is God and Man in one Perſon, it is a Lie.* In one ſort they highly value the Death and Sufferings of Chriſt, while in the other ſort they ſay, *That the Sufferings of the People* (call'd *Quakers*) *in this Age, is greater, and more unjuſt, than the Sufferings in the Days of Chriſt, his Apoſtles, or any time ſince. What was done to Chriſt and his Apoſtles, was chiefly done by a Law, and in great part by the DUE Execution of a Law.* In one ſort they pretend to value the Scriptures above all Books in the World, whilſt in the other ſort they Contemptuouſly call them Carnal, Duſt, Death, Beaſtly Ware, Serpents Meat, *&c.* And that *we may as well condemn the Scriptures to the Fire, as their Books.* Nay, further, *G. Whitehead* being asked, *Whether the Quakers do eſteem their Speaking to be of as great Authority as the Scriptures?* He anſwered, *That which is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures or Chapters are, and GREATER.* Which Book, *Truth defending the Quakers*, &c. in Title Page, is ſaid to be given forth from the Spirit of Truth in *G. Whitehead*, and *G. Fox*, jun. and conſequently that Book, tho' but of 2 *d.* price, is of greater Authority than the Bible; all which ſhew it morally impoſſible, to know what the *Quakers* Principles are, by that ſort of Books they publickly preſent. Wherefore Examination is as eſſentially neceſſary, in order to a right Underſtanding of the *Quakers* Principles, as that, mention'd 1 *Kings* 3. 23, 24. where the Wiſdom of *Solomon* was manifeſt.

V. Becauſe *W. Penn* tells us in his Defence againſt the Biſhop of *Cork*, *P.* 22, 79. That where the *Quakers* are ſuppoſed to differ moſt (from the Chriſtians) there they differ leaſt, *i. e.* in Doctrine; and where they are believed to differ leaſt, there they differ moſt of all, *&c.* And thereupon an Examination is highly neceſſary. And in order to find out this Myſtery, *viz.* where the *Quakers* differ moſt of all from the Chriſtians, and yet leaſt ſuſpected, give me leave to ſearch, till I find it out: And 1*ſt*, does it lye, whether *W. P.* be a Pr——nc or a Pa——ſt? No, for the Nation is fully ſatisfied in the Truth of the laſt. 2*dly*, Is it in the Carnality of the Chriſtians? No, for the Carnality of the *Quakers*, their Number conſider'd, far exceed them, as ſhew'd in the Cage of Unclean Birds. See my *Pilgrims Progreſs*, &c. p. 127, to 135. 3*dly*, Is it in their Meekneſs, Gentleneſs, and Patience? Is it in their Non-perſecution; nor giving Names for, or Perſonal Reflections about Religion? No, this is out of doubt, no Myſtery; for of all Mankind, none like them, for Bitterneſs of Spirit, for Hell-fetcht Names, as if the Furies of Hell poſſeſſed them: And for Perſecution, had they Power, there's none like them; their Fining, Impriſoning for Conſcience ſake, in *Pennſylvania*, is a Demonſtration. What then? I anſwer, touching Government; where they are not more againſt the *Engliſh* Government, but as Arbitrary as their own; and in this Myſtery of Iniquity, they are leaſt ſuſpected; and touching that, I think Father *Penn* has ſpoke more Truth than he is aware of; but to Particulars.

VI. In one ſort of their Books they pretend to love, own, and honour the King; yea, to pray for all Men; for Kings, and all that are in Authority; but in their contrary ſort of Books they tell you, *That all* KINGS *and* EMPERORS *ſprung up in the Night ſince the Days of the Apoſtles, among the* ANTICHRISTS: *That they own no King but Jeſus, nor no Government but the Government of the Lamb: That they are Traytors againſt Chriſt, that deſire an Earthly King. Do you read* (ſay the *Quakers*) *that there were any Kings ſince the Days of the Apoſtles, but among the* APOSTATE CHRISTIANS: *That Kings are the* SPIRITUAL EGYPTIANS—*Oh what a Sincerity was once in the Nation! What a* DIRTY NASTY *thing it would have been, to have heard talk of a Houſe of Lords among them!——A Parliament choſen by moſt Voices are not like to act for God, and the Good of his People—It was thro' Ignorance that the People ſubjected themſelves to Hereditary Government, or to the Government ſtanding in a ſingle Perſon ſucceſſively——And our Nation have been under the Bonds of Slavery in this Reſpect.*

So that having at laſt found out this Myſtery, *viz.* where the *Quakers* and the Chriſtians differ moſt of all, tho' leaſt ſuſpected, as I have at large ſhewed in my *Pilg. Prog.* &c. p. 14, 15, and p. 37, to 127. I ſhall firſt draw a Scheme of the *Quakers* Yearly Meeting, or Convocation, which in Form and Figure is ſomewhat like the Council of *Trent*, and then ſhew the Danger of it, which is leaſt of all ſuſpected.

Touching the Quakers *Government within the Government, and oppoſite to it, as can be proved from Matter of Fact and Practice.*

HAving obtain'd the Key to open the Myſtery of *W. Penn's Myſterium Magnum*, in his Defence againſt the Biſhop of *Cork*, p. 38. 'And yet where we are vulgarly 'apprehended to differ moſt, we differ leaſt; I mean '(ſays *Penn*) in Doctrine; *p.* 27. and where we are believ'd 'to differ leaſt, we moſt of all differ, *&c.* For indeed, as to Doctrine, tho' the *Quakers* differ from the Chriſtians, as much, if not more than the Jews, as is well made appear in a late Dialogue between a Churchman and a *Quaker*, yet I am of *W. Penn's* Mind, that where they are believ'd to differ leaſt, there they differ moſt of all; namely, touching Government: And this I ſhall make appear from the *Quakers* Government, which at firſt appear'd as a little Cloud, about the Breadth of a Man's Hand, but now begins to overſhadow the Land: And if God be not merciful to us, and inſpire our Governours with a Godly Zeal, to ſtop the Growth of it, may prove like that of *Mahomet*, who ſtuck at nothing, until he had over-run the Eaſtern Churches; and the Government of the *Quakers* are with as much Keenneſs levelled againſt the *Engliſh* Government, as well as the Chriſtian Religion, as *Mahomet's* was, tho' leaſt ſuſpected: A ſhort Account thereof I ſhall give in theſe following Particulars.

I. Touching our *Engliſh* Government, *viz.* 'The Lord 'is riſen to overturn, to overturn Kings, Princes, Govern'ments and Laws. *Penn's* Works, *p.* 444. Again, 'Dreadful is 'the Lord, and Powerful, who is coming in his Power to 'execute true Judgment upon all you Judges, and to 'change all your Laws, the Kings, and all you Rulers 'muſt down and ceaſe, and all you underling Officers, 'which have been as the Arms of this great *TREE*, all 'your Branches muſt be cut down, with the ſame Power 'that cut down the King, *viz.* King *Charles* I.) who reign'd 'over the Nation, while Family was a Nurſery for Pa'piſts, and for Biſhops: Sing all ye Saints, and rejoice, 'clap your Hands, and be glad, for the Lord *Jehovah* will 'raign, and the Government ſhall be taken from you 'pretended Rulers, Judges and Juſtices, Lawyers, and 'Conſtables. All this *TREE* muſt be *CUT* down, and Je'ſus Chriſt (in us) will Rule alone. *News coming up out 'of the North*, p. 18, to 22.

II. Having given this ſhort Hint of their ancient Antimonarchial Principles, and they tell us they are the ſame ſtill, and not changed, neither have they declared from their ancient Principles in any one Point: I am now come to ſhew how formidable their Government already is, and that their Yearly Meeting (of which you ſee a Figure) is this great *TREE*, which ought to be *CUT DOWN*: To uſe their own Phrase together, with all its Branches, as Monthly, Quarterly, Six Week, and Second Day Meetings; which, tho' I grant therein, is both Preaching and Praying, yet their Buſineſs is Government, and not within the meaning of the Act of Toleration. And as it ſtands in Oppoſition to the *Engliſh* Government, is of dangerous Conſequence; conſidering 1*ſt*, Their Principles of Infallibility. 2*dly*, That their Light within is the higher Power, to which every Soul ought to be ſubject. 3*dly*, Their Belief in the Motion of their Inſpired Prophets. 4*thly*, That to their Light within all Power in Heaven and Earth is committed, as they teach in *Joſiah Coal's* Works, p. 93. and *W. Smith's* Primer, p. 13. quoting (tho' quite beſide their Matter) *John* 5. 22. and by Authority thereof, when in Counſel Aſſembled, they exerciſe their Power, Civil and Eccleſiaſtical.

III. For once every *Whitſuntide* they have a Yearly Meeting or Convocation, made up of Deputies from all Parts of *England* and *Wales*, together with their Teachers and Agents from beyond Sea, where they ſit in Counſel Eight, Ten or Twelve Days together, more or leſs, where they make and conſtitute certain Laws and Canons Eccleſiaſtical, for the Government of their Society throughout the World: Which, as it is more than the Biſhops and Clergy of the Eſtabliſh'd Church can Legally do, without Licence from His Majeſty, and more than any Proteſtant Diſſenting Society deſire to do, ſo is this their Practice againſt the King's Prerogative, the Rights of Parliament, and the Fundamental Laws of the Land, as at large appears from theſe Statutes; 28 *Hen.* 8. c. 10, 21. 25 *Hen.* 8. c. 15. 3 *Edw.* 6. c. 10, 11. 1 *Eliz.* c. 12. *Magna Charta*, c. 29. *Pet. Right.* 5 *Eliz.* c. 1. 1 *Edw.* 6. c. 2. 35 *Hen.* 8. c. 17. 8 *Eliz.* c. 1. 1 K. *W.* & *Mar.* N. 307. If the *Quakers* ſay I am unreaſonable in this Diſcovery, let them remember this *Maxim*, *Propter quod unum quodque eſt tale, illud eſt eum eſt Magis tale.*

That for which a thing is ſuch,
The thing it ſelf is more ſuch.

IV. At this Yearly Meeting they vertually (tho' not verbally) Repeal ſuch Parts or Branches of the Laws, as do not Quadrate with their Light within, and thereby abſolve the King's Subjects (if the *Quakers* may be called ſuch) from their Active Obedience to the Laws of the Land; thereby cauſing them to adhere to a Superior Power to that of King, Lords and Commons; namely, to their Light within; to which they ſay, all Power in Heaven and Earth is committed, as above noted; and by Virtue hereof, what is made Lawful to Day at *Weſtminſter*, (to ſpeak comparatively) they Null and make Void to Morrow at *Grace-Church-Street*, as not only Unlawful, but *Antichriſtian*: And how far this affects the Government, I humbly ſubmit to our Legiſlators.

V. At this Meeting they keep their Doors Lockt, Barr'd, or Bolted, or a Guard of Men, to prevent Inſpection, whereby they have forfeited the Benefit aſſigned them by the Act of Toleration, made the 21. of *May*, 1689. and in the Firſt Year of Their Majeſties Reign, King *William*, and the late Queen *Mary*, of Bleſſed Memory, in which is this Clauſe, *viz.* 'Provided always, and be it enacted by the 'Authority aforeſaid, That if any Aſſembly of Perſons diſ'ſenting from the Church of *England*, ſhall be had in any 'Place for Religious Worſhip, with the Doors Locke, Barr'd 'or Bolted, during any time of ſuch Meeting, together 'all and every ſuch Perſon or Perſons, that ſhall come to, 'and be at any ſuch Meeting, ſhall not receive any Be'nefit from this Law: But be liable to all the Pains and 'Penalties of all the aforeſaid Laws, recited in this Act, *&c.*

VI. At this Meeting they hold a general Rendezvous from all Parts of the World, where they have got Booting, who being aſſembled in Counſel, by their Laws they forbid their Diſciples paying of Tythes, and towards the Repairing Pariſh Churches, Marrying by or with a Publick Miniſter, Carrying Guns, *&c.* As Antichriſtian Yoaks of Bondage, giving Order to their Deputies, and by them, to their Monthly and Quarterly Meetings throughout *England* and *Wales*; to collect, and to ſend up all ſuch Sufferings, as come upon them for Non-payment of Tythes, *&c.* In order to enter into their Record for Sufferings, thereby rendering to future Ages all our Magiſtrates and Law-makers, who either make or execute the Laws, Perſecutors, directly in Oppoſition to another Branch of the recited Act of Parliament, *viz.* 'Provided always, that nothing herein 'contained ſhall be conſtrued to exempt any of the 'Perſons aforeſaid from paying of the Tythes, or other 'Parochial Duties, or any other Duties to the Church or 'Miniſter, *&c.*

VII. They alſo have a Fund or Common Stock; which this Meeting orders to be raiſed without Authority of Parliament, which ſaid Fund is to ſupport their Government, and propagate their Principles. At this Meeting they order a Committee of Inſpection to view their Accompts; they alſo have Treaſurers, whoſe Names in 1693. were *W. Crouch, T. Stephens, T. Chandler, W. Rickets, W. Mead*, and *A. Moore*; which being put together, as it ſhews their Deſign to be laid deep, ſo it appears to be of a dangerous Conſequence, eſpecially when they ſhall divide themſelves able to Capitulate for Money matters all the Year, as the Proverb is, and our *Engliſh* Governours have ever looked upon Common Bankers, to be as ſafe an Security that board up Arms and Ammunition, and how dangerous that is in this united Confederacy, I leave the Reader to judge.

VIII. At this Meeting, *&c.* [illegible] more effectually engaged in a War with *France*, even then did they take Care that their People ſhall not [illegible] ſubſiſtance, nay not ſo much as to carry Guns [illegible] worth our Notice, that from [illegible] never made any other [illegible] although it was their [illegible] that much, that [illegible] to their late Teſtimony [illegible] Intereſt is ſo much weaker [illegible] ſhe-aſſume their fighting Principles, [illegible] have already done) they [illegible] in overturning Kings, Princes, Governments and Laws, owning no King but Jeſus, nor their Light within, as above obſerved: Then ſhall we find *W. Penn's* Words true, who now tell us, *That where we believe they differ leaſt, there they differ moſt of all.*

IX. At this Meeting they receive in, and ſend out their Intelligence to all Parts, Foreign and Domeſtick, as alſo how to ſpread their Books, the Expence of which, as well as Stipends for their Preaching Embaſſies, attending Parliaments, *&c.* are ſupplied by their Common Banks. And as this ſhews their Communication with Foreigners, ſo does it afford a good Reaſon why this Communication ought to be *CUT* off, which can be done no otherwiſe, than by Cutting down this Great *TREE*, viz. their Yearly Meeting, with all its Branches.

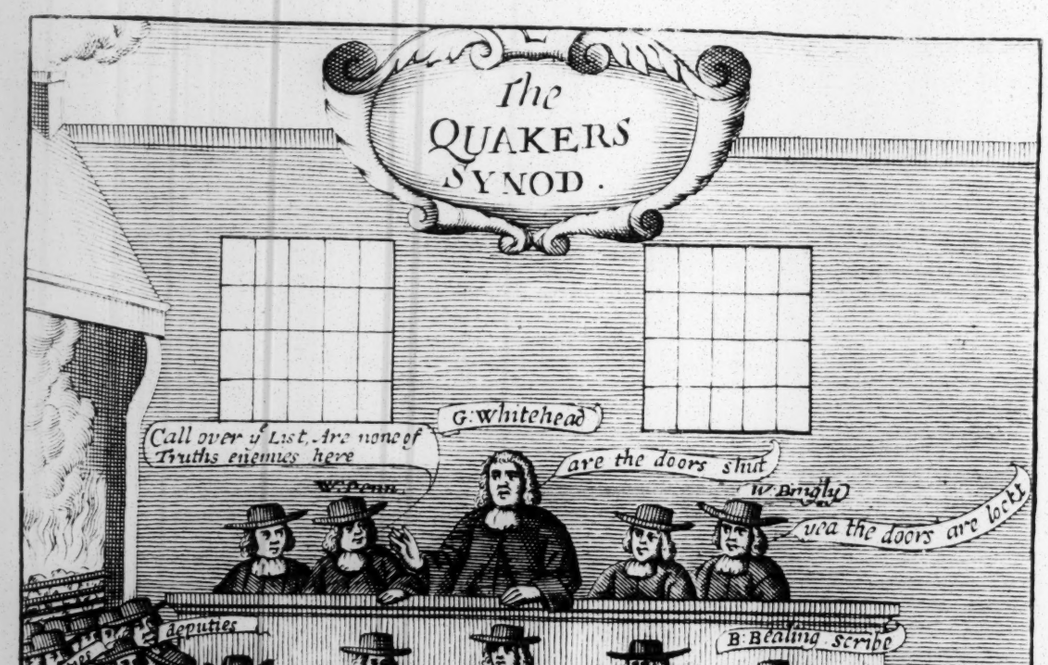
X. And as a further Demonſtration of the Truth of the Ninth Head, touching their holding a Correſpondence with Foreigners, which is of a dangerous Conſequence, being of themſelves already in *England*, as I have ſeen in Print, above 10000 and the Extent of their Dominion, to which they are united, both in our own Plantations, as well as in other Kingdoms, as *Maryland, Virginia, Barbadoes, Jamaica, Peal* and *New Jerſey, Pennſylvania, New-England, New-Yorkſhire, Rhode-Iſland, Long-Iſland, Antego, Mevis, Ireland, Scotland, Holland, Portugal, Dantzick, Hamburgh, Brandenburgh, Spain, Germany, &c.* I ſay, when this united Confederacy are moved, either by their Light within, or by a Motion of their Inſpired Prophets, to call to their Aſſiſtance Two or Three Regiments from each or theſe Places, which will become of [illegible] *England*? Then, tho' too late, we may experience the Truth of *W. Penn's* Words, *viz.* Where we believed the *Quakers* differ'd from us leaſt, there they moſt of all differ'd.

XI. At theſe Meetings they Renew, Revive, and Maintain their Ancient Teſtimony and firſt Principles with vigor in all the Parts of it, both againſt Church and State, *viz.* Whether it be againſt the Scripture, being the Word of God, and Rule of Life and Practice, under the Contemptuous Names of Death, Duſt, Beaſtly Ware, Serpents Meat, *&c.* Whether it be againſt the Ordinances, which Chriſt Inſtituted in his Church as Baptiſm with Water, and the Supper with Bread and Wine, under the Names of Carnal, that aroſe from the Pope's Invention, and is the Table of Devils, and Cup of Devils? Affirming from *Heb.* 9. 10. That Circumciſion is as much in Force as Water Baptiſm, and the Paſchal Lamb as Bread and Wine, and that they (the *Quakers*) teſtifie from the ſame Spirit by which *Paul* Renounced Circumciſion, that they are to be Rejected, as not now Required.

Whether it be to dialogue the Biſhops, and call them Monſters; to cenſure the Book of Common-Prayer to proceed from the Pope's Loins.

Whether it be, that the Clergy, as they have call'd them, be Witches, Devils, Antichriſts, Sodomites, Blood-Hounds, Gormandizing Prieſts, the Bane of Soul and Body of the Univerſe, for whom (ſay the *Quakers*) the Theatre of God's moſt dreadful Vengeance is reſerved to act their Eternal Tragedy upon.

Whether it be againſt the Proteſtant Diſſenters, the Presbyterians, Independants, and Baptiſts, whom they call, *An ill Pedantick Crew, [illegible] Religion, [illegible]*



Note, Reader, That in Anno 1650. there was as little Probability to ſee them in 1698. ſit thus in Council, and to have one of them Elected a Member to ſit in the Honourable Houſe of Commons, as there is now to ſee them a Parliament Anno 1750. And therefore it highly concerns the Government to take Care of Poſterity, both with Relation to Church and State.

SOME

REASONS

Humbly Offered,

WHY the Separation should be Examined

LONDON

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